The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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MURDER IN MADRID

SPAIN is doubtless even yet a Catholic country, and surely the truth of this statement ought not to be forgotten as one reads news of the current bloody civil war. There is need to think very carefully about the attitude of those who believe that the major blame rests with the Church, which is said to have placated reaction and professed indifference to social reform though this was overdue. On the other hand, we need to reflect also upon the conviction of those who hold that the terror—and there was terrorism long before the Franco-Mola forces rebelled—has been engineered by fanatical haters of religion whose diabolical cruelty masks under the term "Communism." It is good for us all to weigh these matters honestly and well, hampered though we be by the appalling lack of information concerning Spain which has so long prevailed.

An initial point upon which we can all agree is surely that relations between Church and society in Spain have not been simple. It is enough to note that a "Catholic country" in this case means only that no dissident religion—e. g., some branch of Protestantism—has gained a permanent foothold. But never has either the government or the people been so deeply imbued with devotion to Christendom that the temporal order was relegated to a secondary position. The state and its exactions were always compelling the clergy to make significant compromises. We know that the Inquisition was not subservient to ecclesiastical authority, but even sometimes sent the spokesmen for that authority to prison. It is common knowledge that the Crown and the clergy were often in violent opposition concerning colonial policy. We can discern in the lives of the great Columbus and his Queen the deep conflict between the things of Caesar and the things of God which has so frequently unsettled the land of the hidalgos. Of such human beings has the Church in Spain been

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composed; and it has therefore produced magnificent and unselfish saints as well as utterly ruthless tyrants. In no other country has this strange duality persisted so clearly into ultra-modern times. The reason was doubtless this: Spain has neither past nor tradition which is not bound up with the Catholic Church; and so every patriot had inevitably to hoist the banner of Catholicism.

There was no dearth of effort by zealous leaders to cleanse and strengthen the Christian life. Yet they did not succeed in earlier centuries in mitigating the rigors of autocracy. The Jesuit Juan de Mariana, for example, went to jail for venturing to chide the King for venal and unjust tampering with the coinage. After the French Revolution, heroic efforts were made by Catholics to improve the polity. Though the best of these men were, like Donoso Cortes, of a conservative mold, it would be ridiculous to challenge either their ability or their social sincerity. But the tide of an ancient nationalism was too strong for them. The traditionalists did indeed look like Don Quixotes, but there were enough of them to form squadrons that trampled down all opposition. Right and wrong were too cleverly mixed, as is so often the case in lands where the state has rendered age old lip service to the Church—and vice versa. The modern Jesuits struggled hard to popularize notions of agrarian and industrial reform. But the principal result was that they came to seem a group apart, even among their own.

On the other hand the revolutionists have a long and varied history. It is crass naiveté to suppose that the average European riot leader in a country like Spain is simply a gentleman enraged by the spectacle of social injustice. Normally he has been, still is, an anti-clerical person who sponsors whatever promises to do most damage to the Church. Venomously angry for ideological or moral reasons, he would rather burn a convent than liberate 10,000 slaves. Usually also he is clever and resourceful. Anybody with a little experience in the matter knows that in Catholic countries anti-clericalism thrives best among those who are a little too well educated to share peasant beliefs and superstitions, and a little too lazy to acquire a profound knowledge of the philosophy and religious speculation fostered by the Church. These men are propagandists by nature, and their appeal to harassed miners and workers can well be imagined.

Karl Marx said that religion is the opiate of the people because he had taken seriously Hegel's dictum that philosophy was to be the new world religion. His own materialist philosophy led him to certain conclusions, and these he then advanced as the major tenets of the coming social faith. But Marx was not filled with personal hatred for Christianity: he simply believed that his doctrine, being correct, would eventually triumph, and he sat down to wait. In Russia it was sponsored by men who detested both the state and the church identified with Czarism. They took "evolution" into their own hands and created Bolshevism, more usually termed Communism. The parallel with Spain is obvious. Here too anti-clericalism and anti-monarchical feeling are the primary motives. Nevertheless there are great differences, and these are—so far as one can see—being made evident in the current uprising. Spain is more sincerely and intelligently religious than Russia ever was. Neither the monarchy nor the conservative classes have anything like the record of the Czar and his nobles. There have been many Catholic Tolstoys in Spain. And finally the nation has not come through a war that decimated its army or ruined what little there was of its industry. Manifestly General Franco is leading no White army.

Yet if we suppose that the Communists are beaten, the position of the Church is not for that reason made any easier. Spanish Fascism will be the antithesis to the radical social demands made by the revolutionists. Superficially it will also oppose anti-clericalism, because Fascism is traditionalistic and there is only Catholic tradition in Spain. But it will not liberate creative Catholic social energies, which have struggled to emerge during hundreds of years. Even if it wanted to it could not. A right social order cannot be promulgated from on top. The change must start among farmers, in factories. The yeast of an all-leavening justice must work from the bottom of the dough. This is what the great Catholic moderates of Spain—the Jesuits, and the best of those round about Gil Robles—knew very well. But will the time ever be ripe for them? It is a brave and optimistic man who would say yes. Sometimes one is almost impelled to believe that the sacred freedom of the Church, so infinitely surpassing in value and nobleness all other freedoms, could in the long run be better served if a new army of apostles walked, through peril and tribulation, among the people—hounded by their triumphant enemies, expecting nothing but the glory of a wayside Cross. Perhaps that is only a romantic dream, the realization of which Heaven in its mercy would not permit and man in his weakness could not accomplish. But we cannot see any reason for stridently applauding the present rebels. The lessons of history are too plain for that.

Watching the cataclysm with genuine feeling for the solidarity of all Christians in prayer and sympathy, one cannot help being reminded of how great a task remained to be performed here. The time may come when the United States is like an island amidst warring chaos. Can we then save what our fathers earned—not their property but their ideals, their rules of living, their energies informed by the Faith?

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Week by Week

IT WAS interesting to seek for parallels to the extraordinary convention which Father Coughlin dominated, but more important possibly was the fact that nothing new was added to the supply of doctrine. Obviously the National Union for Social Justice is considered a sacred organization, which has widened the term Communism to include President Roosevelt and which still believes that money is the root of all evil. Those not included in the membership may with some reason view the Cleveland convention as the emotional high-water-mark of American political history. The reasoning of the Coughlinites may be of dubious quality, but there can be no question of the virility of their sentiment. Whether enough of it can be mustered to affect the presidential campaign is, of course, another question and one of the gravest importance. To date the National Union for Social Justice has directed its fire against Mr. Roosevelt, the Landon forces being contemptuously dismissed as reactionary and outmoded. Nevertheless it is obvious that, excepting on the monetary question, the Coughlinites have more in common with Republican doctrine than with Democratic commitments to national social planning. The President was busily engaged in a number of tactical moves, his principal conundrum for the moment being the fuss kicked up in labor ranks by the Green-Lewis fight. Prospects for a solid labor vote for Roosevelt were fading, and the skepticism with which business received the announcement that there would be no new taxes in 1937 was politically a trifle ominous. More important than everything else was the popular dissatisfaction with agricultural control in this year of unprecedented drought. It seems probable that AAA might prove the major obstacle in Mr. Roosevelt's re-election race. But there is still so much support for him in the nation at large that all these things merely make the race thrilling.

The Trend of Events

IS THIS the twentieth century? One is inclined to think that mankind has shuffled a good distance back into time when reading of the 10,000 who gathered to witness the death of Rainey Bethea, Kentucky Negro accused of the one crime which state law punishes with hanging. Officials decided that in this case the execution was to be public, and they must have been delighted when the greatest throng in Owensboro history gathered to celebrate the occasion. Edmund Burke noted that in his time people would leave interesting scenes in order to witness the death struggle of a convicted criminal, and ascribed this tendency to the instinct for self-preservation. But an affair like this one seems to suggest other things, among them a morbid longing for self-expression in brutality. The doomed man was only a Negro! He had been sentenced for the slaying of an aged woman. Yet with all the crimes that may have been on his head, one fancies him possibly guiltless of the horrible lusts of the throng which shouted its impatience as Bethea paused to kiss a crucifix presented by a Catholic priest. Some years ago—and not many, at that—such a mass display of primitive savagery would have been unthinkable in this country. One cannot avoid placing the blame mostly on a cheap and lurid press which profits by wallowing in every bloody deed. Pictures of the Owensboro event were relayed by this press to the sundry sensationists of this country. This savory blend of hysteria, blood and crime was too tempting to resist.

The Strange Case of Rainey Bethea

THOSE prosperous gentlemen who appeal to our cherished belief in freedom of speech to justify the lucre they make out of such journalism surely merit the privilege of being the target for every pulpit and every educational platform. To Christianity, at least, it cannot remain a matter of indifference that spectacles so incompatible with rudimentary civilization should be used to poison the minds and hearts of the poor We do not mean the poor in this world's goods, but rather those doubly pitiable poor whose intelligences and wills are unable to cope with the anarchical moral conditions of the time. On such victims does the venal newspaper magnate feed, and by them is the nation's life undermined. Freedom of speech does not mean in anybody's case the right to unleash criminal instincts for which no amount of education is seemingly an antidote. But suppose we grant that it does. Then surely also our priests and preachers may use unrestrainedly whatever words they command to denounce and deplore the sale of such journals. We can see the poison work slowly. When after Sunday Mass, hundreds pause to take home with them newspapers which violate not only the canons of decency but also the fundamental laws of the Christian life, some staunch efforts to effect immunization are called for.

The Uses of Publicity

THERE is another kind of spectacle (to which we have also been treated lately), perhaps as mischievous in effect as a public hanging, and a good deal harder to keep from the public: the divorce court exposés, diaries, interviews, and so on, which form a main stock-in-trade of a certain type of newspaper. That these stories are undoubtedly in high demand is no excuse for publishing them, but the law cannot usually be invoked to bar publication. Even if it were practicable to pass a measure mak-

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ing this type of story illegal, the principle involved is too serious; abuses of freedom of the press, like abuses in democratic government as noted in Governor Smith's most famous axiom, must cure themselves from within. No. The hope in these cases rests with reputable newspapers, which assert a tradition of decency and of confidence in a decent public, by refusing to compete in garbage-dishing, even though refusal means a money loss; and with the presiding judges in such cases, who are allowed considerable discretion in impounding evidence and imposing decorum.

Is Communism Poetry?

A DIVERSITY of opinions in London amounting to a small storm of its kind has been aroused over the publication there of the plays of the young American Communist, Clifford Odets. The critic of the staid London *Times* was so bold as to declare that Mr. Odets is as "exciting a figure" as Eugene O'Neill. The veteran and respectable St. John Ervine, however, thought otherwise. He, in fact, was angered by Mr. Odets. "I dread these earnest young men who are assured of their own impeccability. They become Hitlers and Stalins and Mussolinis and are prompt to suppress all who dissent from their dictation." They are, he held, the kind who believe an idea must be right because they think it, and, new Puritans, are adamant in saying, "No, you may not do what you like, you may only do what I like." As for the idea that Mr. Odets is the peer of O'Neill, Mr. Ervine believes that both have a swift eye for situation, a genius for expressive dialog and passionate sincerity in sympathizing with the suffering. "No one who reads these recently published plays," writes the critic of Odets, "can doubt that their author intensely feels the sorrows he portrays. If the power to sympathize with suffering were the chief requisite of an author, Mr. Odets would be a man of indisputable genius. But a great dramatist must be much more than sympathetic: he must be divinely dispassionate. The power to be both does not, as some may suppose, involve a contradiction in character." We might conclude that it is good for Mr. Ervine that he is not living in a communist country.

The Language of the Flowers

"HATH not thy rose a canker, Somerset? Hath not thy rose a thorn, Plantaganet?" That was the way they went about it once—or so it is natural to think, although the actual lines were obligingly supplied by Shakespeare some little time after the event. We have yet to learn, however, that Lancastrian or Yorkist uprooted from his own garden the innocent flower chosen by his enemy. Or that England denuded her meadows of lilies whenever, as so frequently happened, she felt impelled to go to war with France. The tulip that grew in Spain (if one ever did) was safe, whatever expeditions Spaniards might make into the Netherlands. The edelweiss was not stripped from the German Alps in symbolic fury before the William Tell affair. The sole exception in history was the fact that the shamrock was "forbid by law to grow on Irish ground"—or so we thought until our grieved and incredulous eyes encountered a recent news item from Washington, stating that sunflowers, appearing seemingly to everyone's surprise in a garden of the Treasury building, forthwith "were removed." We hope that this is a mistake; that it was crab-grass or smartweed that was removed, and that the sunflowers, especially if they were secretly planted by a Landon supporter, were welcomed with a special sprinkling and cultivated with particular care. But if the story records a fact, we rise to ask how an administration that quails before so innocuous a thing as a sunflower expects to get through the coming campaign. "Something," in the words of a leading young British poet, "is going to fall like rain—and it won't be flowers." Humor and a sense of proportion and the ability to take it, we venture to state (though our opinion has not been asked), are mostly needed. The candidate who has them is he who will resemble the rath primroses that "come before the swallow dares, and take the winds of [next] March with beauty."

Midsummer Mathematics

THE SYMPATHETIC reaction which greeted John D. Rockefeller's recently expressed determination to live to be 100 indicates that respect for figures as such is still an important factor in the national outlook. At present writing vast numbers of Americans —unhappily but few of them factory workers— have embarked upon their annual summer vacations. It is curious how many view their expeditions in mathematical terms. The demon tourist, intent on seeing everything and nothing describes his exploits in terms almost exclusively mathematical. Less hurried folk will cite such items as the number of pounds gained, or, if possible, lost, the number of rainy days, the temperatures of air and water, the number of fish caught and the weight of each, and the number of blankets. It is difficult to convey the satisfaction of comparing notes with new friends of differing backgrounds and outlooks, of sensing a contact with methods of livelihood and living that are simpler, more leisurely, more civilized. And how describe to a casual associate the moments when untroubled contact with sun and sky, sea and wood, engendered feelings of peace, serenity and wonder?

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MEMORIES OF CHICHERIN

By C. O. CLEVELAND

THE PUBLIC memory is not distinguished for endurance. During the six years which have passed since Georgi Wassiliwitch Chicherin was compelled to bow to the ambitious Litvinov and, impoverished and isolated, to debate whether he should prolong his life with expensive doses of insulin or shorten it with alcohol, little enough was heard concerning him. When it was announced that Stalin was preparing a "democratic" constitution, one suddenly thought: now Chicherin may also be finding that old dreams can come true. But soon the news was out. The ailing man has found relief in death, without catching a glimpse of the promised land of Soviet "democracy."

And behold, the despised and forgotten first foreign minister is once more an official Bolshevik hero. Long years of intrigue are ignored. A solemn state funeral is accorded him. Will the government proceed also to publish his private papers? And would they help us to understand and estimate this manysided personality, always so unfathomable to me? I am convinced that Chicherin was a good Russian patriot, though his peers in the White Russian camp have freely questioned his orthodoxy. It is likewise certain that during his younger years, at least, he was deeply influenced by Socialist literature. But it is not at all sure that he sided with Trotsky against Stalin. There is a possibility that his growing dissatisfaction with the course of Soviet politics may have been due to the conflicts he waged with the Politburo over various aspects of the infamous Donetz case, which has to do with the alleged "sabotage" of Russian and foreign engineers.

At any rate I shall not try to answer these questions but shall content myself with a few reminiscences. During the early years of the Soviet system it was not easy for a foreigner to know the Russians. For the average Russian it was dangerous to be seen with a stranger, particularly if he was not a "comrade" but like myself a person on the other side of the "class struggle barricade." Opportunities to engage natives in conversation in a public cafe, which other countries afford in such abundance, were wholly absent. Lunch counters and tea rooms were devoted to the simple business of eating in a hurry, and offered little to gratify the aesthetic and hygienic desires of Western guests. The government saw with pleasure that foreigners ate almost exclusively at the three big hotels of Moscow, thus making their surveillance considerably easier.

One of these hotels had opened an indigenous restaurant with a cabaret, and this was seldom visited by any save Russians. The primitive regimen and the dominant atmosphere of peasant farce had little charm for foreigners. As I was anxious to get in touch with real Russian life, I managed to wander into this place. The menu was written in longhand, and baffled my limited knowledge of the Russian language. When the waiter failed to be of much assistance, a gentleman sitting alone at an adjoining table came to my rescue in excellent French, explained what the dishes were, and gave my order to the waiter. He was a man of barely medium height, with eyes that looked out through slits between red lids, had a reddish goatee, and sat listlessly over a glass of vodka and only now and then glanced at the cabaret.

Our chairs were so close together that we could exchange remarks about the show without disturbing the other guests. But whenever I, giving way to the natural enthusiasm of a newcomer, attempted to broach topics of political interest, he was always an average sober Soviet citizen. "Do you like our gypsy music?" he asked. "Yes," I replied, ". . . but has anyone ever tried to find out whether it is revolutionary or counter-revolutionary?"

He paid no attention to the implied irony of my question. "Gypsy song," he said drily, "is the outcry of an oppressed people. So far as I know, it has never been forbidden by our government."

In the hope of provoking him into making a more definite statement, I declared that gypsy songs expressed the philosophy of the Czarist time because they expressed individual sorrow and joy, never the moods of class struggle. But he was not to be caught that way. There was an ironical smile behind the red eyelids, directed less at what I was saying than at my obvious qualifications for the role of greenhorn.

Some weeks later I happened to be paying a midnight visit to the German ambassador, Count von Brockdorff-Rantzau. It was nothing unusual to choose this hour for calling on him at his private residence. The Count slept during the day, got up in late afternoon and then toiled through the night. He scarcely ever visited the Embassy, but settled matters which interested him personally at his small residence between the hours of 4 P.M. and 4 A.M. At about one in the morning I was shown into the Count's private study. The room was only half-lighted; and two men, one tall and the other short, were sitting at a little round table on which there stood an almost empty bottle

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of old French cognac. Dense clouds of cigar smoke made it all seem ghostlike. No one would have imagined that important diplomatic conversations had just taken place there.

Though the Count was exceedingly punctilious, he had imbibed enough to wish to dispense with formalities. He introduced me to his guest —it was Chicherin, and likewise my acquaintance of the cabaret! We both smiled, and I must confess that I felt a little ill at ease. Count Brockdorff offered me a chair and a glass. Then he discussed the matter I had come to inquire about, just as if no one else were in the room.

As I rose to take my leave, Chicherin smilingly invited me to visit him some time. He then returned to the table. Later on I learned that he, too, was fond of night hours and quantities of alcohol. On the basis of common habits and spiritual sympathies rested the era of Russo-German friendship, which ended—or nearly—in 1930 with the retirement of both diplomats. Count Brockdorff, famed as the man who refused to sign the Versailles Treaty and later on, fanatically convinced that this Treaty could be abrogated, looked upon Russia as the destined partner of his plans. Chicherin for his part believed in Germany, whose culture had made a deep impression on him and whose democratic form of government he thought well established. But Brockdorff's Russophile principles found no echo in the bosom of Stresemann, and Chicherin had to reckon with those who, with Litvinov at their head, felt that Russia should seek the friendship of the former Allies.

I never summoned up the courage to call on Chicherin. But we did meet again at a soiree, and he asked me to sit with him in a quiet corner. There he asked me whether I had ever read Karl Marx. When he had learned to his satisfaction that I was a diligent but extremely critical reader of his great thinker, he began to talk of Bebel whom he considered a political genius. When I argued that Bebel was neither a brilliant mind nor a skilful politician, Chicherin said again and again, "I esteem him highly—he was a great man."

In the spring of 1928 he was still, despite a tendency to diabetes, quite sure that he would win out. He had planned a coup for the purpose of damaging the prestige of the British Empire. Aman Ullah, king of Afghanistan, had been invited to visit Moscow and form an impression of the Soviet state and its military strength. And Chicherin bustled about trying to convince everyone that Russia, the paradise of the proletariat, must show the despotic potentate quite as good a time as he had been shown in "capitalistic" countries. But the orthodox Leninists could make neither head nor tail of this request. Lunacharsky, Commissar of Education, sought the counsel of his actress wife, the famous Rosanel; but all she could suggest was that she needed a new gown in order to look her best in the company of the Afghanistan queen! In despair Chicherin wrote an article for the newspapers—surely the most remarkable effusion the Soviet press was ever ordered to publish. He argued that the monarchy was necessary in Afghanistan, and that Aman Ullah was an enlightened and progressive ruler whose deeds in behalf of his people merited Russia's respect and sympathy. Litvinov used this article as the pretext for a memorandum against Chicherin which was submitted to the Politburo.

Aman Ullah really came, after weeks of anxiety had passed. Chicherin had a hard enough time finding a place of residence fit for a king; but his chief worry was dressing the Commissars of the people in style suited for royalty. Tailors did a thriving business outfitting the gentlemen; but the government, afraid that diplomatic luxury might spoil the class attitude of Soviet women, made the reception for the King a stag party, and allowed only a few ladies, with the unavoidable Rosanel at their head, to attend the Queen.

But Dame Fortune is an unstable personage. Shortly thereafter Aman Ullah was deposed through British intrigue, because of his friendship for Moscow, and Chicherin, after taking a "vacation," gave way to his old rival, Litvinov. The next time I saw my friend of the cabaret, he was taking the cure at Wiesbaden. He was a greatly changed man—sickly, disillusioned, still ironical but addicted now to sarcasm. He referred in a dark way to the gloomy destiny of world society. But in his attitude towards the proletariat struggle he seemed now to be tinged with Kautsky rather than Lenin. Was he really an ardent revolutionist? Or were Litvinov's suspicions justified? Only the documents can answer these queries.

Divine the Garden

"Now there was in the place where He was crucified, a garden" (St. John, xix:41).

The garden of the soul wherein I walk
Has gates through which its enemies escape
While I to passing strangers idly talk;
My altar's yellow wheat and purple grape
I turn to see are mine no more. Still stand
The rose of love, the lily's purity,
Not meant for alien eye or alien hand,
And I am rich despite my poverty.

A wall impervious to prying eyes
Fine gardens have; and one majestic gate
Etched with the Eight Beatitudes denies
Ingress to all but One whose love can wait.

What fragrance to the passersby can blow
From flowers kept for One alone to mow.

SISTER MIRIAM.

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"IT CAN HAPPEN HERE"

By RICHARD REID

The recent conference near Asheville, North Carolina, is representative of the meetings which groups of Catholics, Protestants and Jews have been conducting in various parts of the country to mitigate prejudice and to secure a better opportunity for those interested in fostering decent citizenship. In the following paper some of the discussion is set forth by one who participated. Of particular interest is the attention which was paid to Catholic social teaching by all groups.—The Editors.

FOUR years less than four centuries ago the intrepid De Soto invaded the fastnesses of the Blue Ridge Mountains in his search for a fabulous empire; a few weeks ago other trail-blazers journeyed high into the hills to penetrate the mazes of suspicion and misunderstanding to discover the republic of good will they are confident lies beyond.

The occasion was the Institute of Human Relations sponsored by the National Conference of Jews and Christians near Asheville in what that illustrious daughter of the Faith and of North Carolina, "Christian Reid," christened "The Land of the Sky." The Institute did not confine its excursions into local territory; wherever in the world today the spectacle of hatred and bigotry and persecution raises its ugly head, there the Institute explored to discover lessons which might be helpful in its tasks nearer home.

Founded in 1927, the National Conference of Jews and Christians through its institutes and other activities has impressed itself deeply on the public consciousness in numerous centers north of the Mason-Dixon Line, but down where cotton is —or was—king, it was not even a name to all but the comparative handful who had come in contact with it. The choice of the Blue Ridge Mountains for the conference was quite fitting; there in western North Carolina eight years ago another conference marshalled religious forces against a presidential nominee, a Catholic, behind a smoke screen of a politico-moral issue which both major political parties and practically all the vocal candidates for office from the White House down have since ignored and even scorned with impunity.

The breezes of time and the sunlight of understanding have dissipated the bulk of this smoke screen, but some of the haze still lingers around the mountains and obscures the vista of the plains and the valleys; the Institute explorers found their pathway befogged by other clouds and cluttered and even barred by dense growths of suspicion and sometimes hatred.

The conference applied the axe of information to the tree of prejudice. It went to the root of the evil through "Areas of Difficulty" discussions. The Rev. Leo Frierson, O.S.B., for a number of years a member of the faculty of Belmont Abbey College and now pastor of St. Leo's Church, Winston-Salem, N. C., reflected the Catholic attitude, Rabbi Morris S. Lazaron of Baltimore presented the Jewish position, and Dr. Frank Kingdon, president of Newark University, a Methodist minister, was the Protestant participant. Numerous others contributed to the various discussions.

This analysis was intended to reveal not merely the opinion of the members of the conference but also the basis of the convictions of those millions of Americans whose misapprehensions are responsible for the recurring waves of bigotry in the nation. The members of the conference may be included as a group in what Newton D. Baker, its Protestant co-chairman, refers to as "a number of thoughtful and earnest people" who are seeking "to analyze, to moderate and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social and political relations."

Having considered the general problem, the more specific matter of areas of difficulty between Catholics and Protestants and between Protestants and Jews was studied, and the basis of misapprehension more deeply probed. There followed a series of addresses on the significance of Catholicism, of Protestantism and of Judaism for the present day. These expositions tended to emphasize the point that while there are and will be irreconcilable differences between Catholic, Protestant and Jewish belief, and that there is no disposition to minimize these differences rooted in conscientious belief, there is nothing in any of them incompatible with the most friendly feeling among neighbors, irrespective of creed. Supplementing this series and extending it were three addresses on the objectives of Catholicism, Protestantism and Judaism.

Prejudice and persecution are not among America's monopolies, and the conference's explorations afield took it to Mexico and Germany. In the absence of Dr. William Franklin Sands of Washington, D. C., a southern Catholic editor led the discussion of Mexico, tracing its background to the days when Spain was battling the Mohammedan for European civilization, and bringing it down to the current barbarisms to which the Church and the Mexican people are

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being subjected. An extended period of inquiry with its searching questions indicated the extent to which the propaganda about the reputed wealth of the Church, its alleged indifference to the poverty of the people and the purported concern and labors of the radical leaders for the masses has impressed itself on the United States. The conference was reminded that every charge made against the Church by the radicals in Mexico is made by the leaders of the forces of prejudice against the Church in this country, on evidence that the Institute would not consider seriously. The current laws were enumerated and emphasized by applying them to the United States.

The plight in which Germany finds itself was discussed by Rabbi Louis Binstock of New Orleans, the Rev. Dr. Michael J. Kenny, S.J., of Spring Hill College, a member of the original editorial staff of *America*, and Dr. S. C. Mitchell of Richmond College in Virginia. Father Kenny outlined the agnostic and atheistical philosophy rampant in the German universities for generations before the war and hardly less popular in many universities in our own country which imported it; the present effort to exile religion and to deify the state is its logical result. Rabbi Binstock and Dr. Mitchell mentioned as contributing factors the hatred of Germany which was responsible for the imposition of the devastating peace terms, breeding a reaction of hatred which gave Hitler his opportunity.

With religious and racial prejudice exposed, the conference members searched for methods to counteract it. They heard an hour's exposition of the efforts of the Catholic Laymen's Association of Georgia and occupied the better part of another hour with questions about its methods. The following evening they heard R. B. Eleazar of Atlanta outline the positive method the Interracial Committee uses as an antidote to publicity which breeds race prejudice.

Every conference exploration led to a trail blocked by a growth of agnosticism or atheism nourished by education without religion, and the Institute plunged into the topic of putting religion back into the schools. The spectacle of half the people of the nation without religious affiliations, tens of millions of children growing up with no knowledge of their final end and the means of achieving it, and most of the others outside those in Catholic schools spending only an hour a week in religious study was revealed as a source of deep concern and even dismay to thinking Protestants and Jews as well as Catholics. The customary palliatives, increased Sunday School attendance, the addition of religious instruction classes by voluntary workers through the cooperation of public school authorities, and training in morals based on the Golden Rule were considered, but without any profound enthusiasm. The idea that the school taxes of members of denominations erecting schools which meet the requirements of the state be remitted for the support of such schools did not elicit any spontaneous endorsement—but no one appeared to be shocked by the thought. It was not always thus.

Protestant members of the conference cited the Legion of Decency as the right, and the prohibition amendment tactics as the wrong way of making moral principles effective in the nation and the world. The Baptist, Dr. Poteat of Raleigh, based his address on "The Present Day Significance of Protestantism" in large measure on the definition of Protestantism in the Catholic Encyclopedia. In the conference in which Catholics were outnumbered like Democrats in Vermont, the documents most frequently referred to were the social justice encyclicals of Pope Leo XIII and Pope Pius XI. Other speakers parenthetically deplored the divisions and schisms in the Protestant Churches, and described some of the schisms as being very bitter; there was repeatedly evidence of a longing for the order and authority that characterizes Catholicism. Others, however, maintained that while both the "authoritative and individualistic systems" have their advantages and disadvantages, their preference was for the latter on the theory that competition brings progress. The implication indicates how little they know of the inner life of the Catholic Church.

The Institute adopted no resolutions but there could be no rule against its members carrying away impressions and varying convictions. It was evident that most of those interested in the conference did not wait until the reaction against intolerance to go into work of this kind. Dr. Ashby Jones, Atlanta Baptist minister, who asked why it is so much easier to organize on the basis of hate than of love—witness the Black Legion—a generation ago repeatedly denounced the anti-Catholicism of Tom Watson from his Georgia pulpit. The discussions were completely frank but always friendly; said Dr. Kingdon: "If we came up here just to be polite to one another, we might as well have stayed at home."

The sponsors of the Institute are battling not only bigotry but also indifference to efforts to mitigate and dissipate it. The Protestant majority in this country seems to believe that the Catholic and Jewish minority are the ones affected by prejudice. The Protestants active in the National Council of Jews and Christians know that the Ku Klux Klan did appalling damage to the Protestant Churches. The most impressive discovery, if it could be so termed, made in the exploration of religious and racial persecution in Mexico, Germany and elsewhere by the Blue Ridge Conference was no doubt the realization that unless the spirit of irreligion is checked in this country, "it can happen here."

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IN DEFENSE OF INTEREST

By BRIAN J. DUCEY

THE DISCUSSIONS on economics I have seen in the Catholic press during the last few years have ranged from A to Izzard in their approach and treatment of the subjects which have been controversial during this period of stress. That there could be so much difference of opinion among Catholics on what is wrong with the economic world is probably an indication of how truly universal is the Catholic culture to which we adhere, so I am the last to criticize these attempts to solve our economic problems, except when, as in a very recent discussion, the point of the argument seems based on serious distortions of the facts.

The discussion appears in several articles, which infer if they do not say it in so many words, that the lending of money at interest is immoral or, at least, highly injurious from an economic viewpoint. How anyone could arrive at either of these two conclusions in the face of history and an ordinary knowledge of economics, is something I cannot understand. One needs to be no more than casually well read to know that neither the Church nor the ancient philosophers have ever decried the taking of interest as it is known in the business world today. Most philosophers and theologians have forbidden *usury* in the past—and reputable business men decry the practise today—but usury and interest are to most students horses of two very different colors.

To substantiate the morality of "taking interest" without much quoting, let me refer only to one authority. In the article on "Interest" in the Catholic Encyclopedia, Vermeersch, the author, says: "Is it permitted to lend at interest? Formerly the Church vigorously condemned the (practise) *except when* the lender . . . could not advance the money without exposing himself to a loss or to the deprivation of a gain."

Anyone who had money in savings banks in the spring of 1933 realizes that even the deposit of money in a bank leaves one open to the risk of a loss, and therefore, in logic, entitles him to interest. And with more truth, of course, is a lender morally entitled to interest when he loans to a friend, or to a corporation of which he knows little, and in whose management he has no voice.

A more subtle attack on the principle of interest is contained in an article by Henry Somerville in a recent issue of THE COMMONWEAL, in which the author names interest taking as the source of our economic troubles, and interprets Mr. John Maynard Keynes and Mr. Gustav Cassel as supporting this theory practically to the extent of admitting that the taking of interest is uneconomic. It would be surprising indeed, if either of these two authors were to subscribe wholeheartedly to any such ideas as this, in view of their past record in economics. But even if they do, I do not think the quotations cited can fairly be interpreted in justification of Mr. Somerville's thesis. Mr. Keynes's quotation, particularly, can just as logically be interpreted to mean only that the *rate of interest* currently charged for long term lending is too high—not that interest taking in itself is harmful to the economic system. As a matter of fact it has become more and more apparent during the last five years that the old time rates for lending are no longer justified by the risks involved.

The confusion of thought attributed by Mr. Somerville to the old-time economists rebounds upon himself when he assumes that interest on money is part of the cost of doing business and does not come from the profits of business. Here economics is confused with accounting, for while it is true in accounting practice that the cost of money borrowed can be charged to operations (i.e., deducted from gross income before net profits are determined), it is equally true that in an economic sense the profits of production are *divided* among the lender and the entrepreneur.

This, too, I think is both obvious and right, for the money used to finance the production of goods must either be taken altogether from those who take the largest risk (the entrepreneur) and receive the greatest profit—if there is any—or partly from those who willingly accept a lesser profit in return for a lesser risk. It is hard to see how anyone can quarrel with the idea of thus dividing the possible profits of production, if some rate of return can be found which the entrepreneur can pay to those in the preferred position and still have something left for himself.

The big difficulty in all this question, it seems to me, is that of *how much* each of the various factors contributing to the production of wealth are entitled to receive. Under the capitalistic system, wage earners generally receive a stated sum for their day's work, which is paid to them, be it noted, regardless of whether the owners of the company are able to obtain a profit or not. After they receive their wages the state takes a portion of the assets of the company and of its profits; then those who lend money in the manner mentioned above receive a portion of the economic profit, and lastly the entrepreneur is entitled to the residue.

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This is not the place to argue whether each of the contributors receives too large or too little a share of the wealth created by the production to which he contributes—it would be impossible to state even the most general conclusions. But I do think that neither in morals or economics can it be fairly said that the money lender is entitled to *nothing* for his money any more than that the wage earner is entitled to wages only if there are profits for the entrepreneur. The only possible point of agreement with those who object to the economic theory of taking interest would be on the supposition that all money provided for the operation of business should be placed on an equal basis; that is, take the risk of the entrepreneur. While this point might be conceded in theory, it would certainly be startling to many pastors of churches who have borrowed money from the public to build schools, etc., or to oldfashioned organizations (like the Holy See) who regularly put out money at interest. In practice such an idea is entirely untenable, for it forces the owners to take risks which they have neither the right nor the wish to assume.

With Mr. Somerville's argument that if there were no interest there would be less hoarding, I have little patience. It is a theory often expounded but so easily shown to be fallacious that it hardly requires comment. It should be sufficient to say that if there were no hoarding (by which I suppose is meant saving) there would be no accumulation of funds with which to commence other enterprises for the production of wealth. Consequently, there must be hoarding, or saving, in order that any economic system can progress. When people have confidence that their money loaned out is reasonably certain to be repaid, or that they can replace what money they have by working to earn other sums, they lend or spend their present savings.

It is therefore not interest which retards economic progress but many other things, not the least of which is a world-wide lack of confidence, engendered by theories of this sort.

Mountain Graveyard

Under the stiff blue spruce, the blown designs
of cedar and of fir,
they have laid their knotted shoulders to this land
and turned toward sleep, who were
handlers of stone, of axes and rusty harrows,
sowers of sons and seed;
they have returned to earth their simple clay
and suffer no further need
for enriching mountains save by their own hearts' moulder.
And over the low mounds stir
the heavy heads of goldenrod, blue aster,
cedar and balm of fir.

FRANCES FROST.

EARLY MEXICO'S INDIAN COLLEGE: 1536

By FRANCIS B. STECK

IF THE Colegio de Santa Cruz were still in existence, like Harvard University, it could mark the present year with a centennial celebration. As for Harvard it is the third, so for Santa Cruz it would be the fourth centenary of its founding. The Mexican college did not survive, however. It is today but a memory, gleaming faintly out of the distant past and drawing our attention across the chasm of years that lies between us and the last decades of the sixteenth century.

However meager the records of this college may be, the story they tell is almost beyond belief. As a public institution, the school strikingly represents two dominating factors of Spain's policy during the primitive era of Mexican history. In addition to earnest and sincere endeavor for the elevation of the Indian to the lofty plane of Christian civilization, the pioneer Spaniards in Mexico manifested a high regard and a generous concern for the Indian's mental capacity. This is one of the factors to which the college calls attention. The other is the fine spirit of harmony that existed at the time between the secular and the ecclesiastical authorities. It was a two-armed, not a one-armed, agency that in those days guided Spain's overseas domain. The one arm assisted the other and each contributed its share toward the solution of a social problem that soon became acute and threatened the permanence of that domain. If instead of being exterminated, the Indian was to be preserved—and this was fundamental in Spain's policy—then the Indian must be provided for mentally as well as spiritually and physically. It was to these two factors that the Colegio de Santa Cruz owed its founding in 1536, only fifteen years after the Aztecs surrendered to the forces of Cortes.

The college was known officially as Colegio de Santa Cruz de Santiago de Tlatelolco. The Spaniards of the sixteenth century had a way of bestowing place names that left little unsaid. Thus in the present instance they dedicated the institution to the Holy Cross (Santa Cruz) and adjoined it to the Franciscan friary of St. James (Santiago), which was located in Tlatelolco, a suburb of the City of Mexico.

The solemn ceremonies of inauguration were enacted on the feast of the Epiphany, January 6. This feast the Indians had been told to regard as peculiarly their own, because it commemorated the manifestation of Christ to the gentiles. Bishop Ramirez de Fuenleal, as President of the Audiencia Real, was present at the celebration; likewise Bishop Juan de Zumárraga, the first incumbent of the newly erected see of Mexico City; also Antonio de Mendoza, who had arrived as Mexico's first viceroy only four months before. With the bishops and the viceroy were distinguished officers of the ecclesiastical and the civil government. Franciscans were there from the neighboring friaries; many of the Indians from the surrounding towns and missions; and the Indian boys who for the past three years had been studying Latin under Father Arnaldo de Basaccio, a Franciscan connected with the primary

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school which Brother Peter of Ghent was conducting in the City of Mexico.

What should not be overlooked is the fact that the College of Santa Cruz, the first school of secondary education to be founded in America, was established for the Indians and not for the Spaniards. Herein it differed fundamentally from the one founded a century later in New England, though in point of administration and curriculum the two institutions manifest a striking similarity. One of the purposes of Santa Cruz College was to train and educate Indian boys for the priesthood. The boys usually selected for this purpose from among the more promising pupils in the primary schools were the sons of the Indian chiefs and caciques, sometimes called the Indian aristocracy. Whether or not we agree with those who regarded this purpose as premature, one of the reasons why it was never achieved was unquestionably the innate character and temperament of the Indian. This is clear enough from a statement of Bishop Zumárraga, made in 1540, to the effect that "the Indian students, the best grammarians, are more inclined to marriage than to continency." It would seem that for this and other reasons the aim to create an Indian priesthood through Santa Cruz College was soon abandoned.

Thereafter the school was devoted exclusively to developing among the natives an educated laity. Preference continued to be given to the sons of the aristocracy, though boys from the lower strata of Indian society were not entirely debarred. Bestowing special attention on the sons of chieftains and caciques was a normal and wise procedure. Those were not the days when higher education was prescribed for all, irrespective of the individual's capacity and inclination and regardless of his future place in society. Moreover, the authorities realized that these boys would one day fall heir to the position occupied by their fathers among the natives. To them, as chieftains and caciques, their tribesmen would look up as mentally better equipped and therefore as politically better suited to guide and direct their destinies.

The students were subjected to a rather severe discipline. The first hours of the day were given over to prayer and spiritual exercises. Shortly before midnight they were roused from slumber and led in a body to the adjoining church, where in a choir of their own they recited the Little Office of the Blessed Virgin. Every morning, an hour or so after sunrise, they attended Holy Mass and recited prescribed prayers. On Sundays and holydays of obligation they assisted at High Mass, celebrated in the main church, some of them forming the choir and singing the usual parts of the Mass. In the course of the day they said the prayers customary among Catholics. The college being a boarding school, there were stringent regulations concerning general behavior during the hours of study and recreation.

The curriculum was the Latin course, in those days commonly referred to as the grammar course. It embraced the seven liberal arts: viz., the trivium (grammar, rhetoric and logic) and the quadrivium (arithmetic, geometry, astronomy and music). Modifications were made, however, especially in the branches comprising the quadrivium. Much attention was given to painting, for instance, while Indian medicine was a subject demanded by the frequent epidemics that visited Mexico. In the lower classes, it seems, the Indian language was used as vehicle of instruction and recitation, while the upper classes were conducted in Latin. Since printed texts were scarce, the students had manuscript texts either written by themselves on the dictation of the instructor or copied from what earlier students had composed. For the older students the question of textbooks was in part solved by the fact that they had access to the college library, on the shelves of which stood a respectable number of the Latin classics and other works pertinent to their studies. It might be added that apparently at no time during the course was Spanish taught systematically.

Since the Franciscans were the chief advocates of higher learning for the Indians, it was natural that they should be placed in charge of the college. Already three years before its inauguration, one of their number at the request of Bishop Ramírez de Fuenleal had been appointed to instruct Indian boys in Latin. True to the Rule they professed, the Franciscans did not regard the college as belonging to them. To their mind it was a public institution which they administered in the name of the authorities. The mayordomo, in charge of finances, was appointed by the viceroy and was responsible to him. The Friars on their part provided for teachers, and directed the students in matters of study and discipline. Some ten years after its founding, the school was placed in the immediate charge of Indians. In 1552, for example, an Indian graduate of the college was functioning as its rector. In the same year others were serving on the teaching staff, while the guardian of the local friary of Santiago was the president. Twenty years later, however, the Friars were again in complete control, due to the fact that the Indians had proved better students than administrators. Indians continued to teach, however, and received a fixed salary, whereas the Friars, one or two of whom always shared the burden of teaching, rendered their services free of charge.

What fruits were achieved by the college is a story that has never been adequately told. They proved a source of constant encouragement and consolation to the Friars and their strongest defense against those who deprecated higher learning for the natives. The school produced men who were morally and mentally equipped for leadership in the political as well as the social and economic life of the natives. Being Indians, their influence was doubly effective in the outlying districts where many of them eventually found occupation as school teachers, town officials, church wardens, and guardians of peace and order. To such public service, rendered by graduates of Santa Cruz College, there is frequent reference in the records. Friars like Alonso de Molina, Bernardine de Sagagún and Juan Bautista, who engaged in archeological or ethnological studies or in linguistic and literary pursuits, found these college-bred Indians invaluable aids as interpreters, translators and copyists. Some were hired by the religious orders to teach the student Friars in the clericates the native language. For this same purpose individual Span-

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iards are known to have sought their service. Other graduates of the college were employed by the civil government as interpreters at court, governors of towns, directors of industry and public works. Some of them even became writers and authors. Thus Antonio Valeriano wrote in Indian the best account of the apparitions of Our Lady of Guadalupe. Two others, in 1552, composed and illustrated the herbal which was discovered some years ago in the Vatican archives.

There were among these graduates some who, besides Indian, wrote Latin and Spanish with ease and spoke these languages fluently. A few specimens of Latin composition as produced by educated Indians have been preserved. They manifest a purity of diction and an elegance of style that is truly remarkable. Icazbalceta, the outstanding authority on early Mexico, is certainly correct when he declares that "the excellence of the college of Tlatelolco . . . has not received proper notice."

In view of its achievements for the elevation of a people from the depths of barbaric despotism and debasement, one is inclined to ask: what would have been the course of events in Mexican history during the centuries that followed, if the College of Santa Cruz had continued to function as a secondary school?

Whatever picture of native self-sufficiency this question may conjure up, the fact remains that after fifty years the school ceased to fulfil its original purpose. The reasons for its decline and termination as a secondary school are manifold. No one, to judge from the records, was solely responsible. The last decades of the sixteenth century saw a great change come over Mexico. The primitive era with its enthusiasm and energy for the uplifting of the Indian was giving way, perhaps inevitably, to a period of indifference and even hostility in this regard. Even the friars, including the Franciscans, were no longer as a class the heroes of self-effacement and religious fervor that came to Mexico in the beginning of the "conquest." It is true, a revival came in later years. But by that time, the College of Santa Cruz was a thing of the past and earnest efforts to restore it to its pristine estate and influence proved futile. Most disastrous, however, was the discontinuance of interest and support on the part of the authorities of Church and State. Perhaps they thought the college had served its purpose or that it should be self-supporting or that a distinct college for Indians was now uncalled for. Whatever may have prompted the attitude of the authorities, the records show that the pleadings of men like Sahagun and Mendieta remained unheeded both in Spain and in Mexico. At the turn of the century Santa Cruz was a day school where the children of the town of Tlatelolco were learnings the rudiments of religious and secular education. Many a time, no doubt, their elders recalled the days when with other boys from the surrounding towns they attended the Colegio de Santa Cruz and under the benign care of the Franciscans received the mental and moral training that now stood them in good stead. It had been distinctly their college, conducted by men whose aims and methods showed a high regard for the native Indian and who placed his welfare above their own interests and ambitions.

Communications

THE CONVERSION OF ENGLAND

Shipley, Sussex, England.

TO the Editor: I see from your issue of July 31, which I have just received, that a story is going the rounds about myself which ought to be contradicted. The writer quoting it takes it from an English paper, and it is to this effect: That on seeing the Pope many years ago I produced "a neat diagram" to prove that England would become Catholic by 1923.

The folly of this story does not lie in its form, which is manifestly ridiculous, but in its implication; which is that I am or was one of those few people who look forward confidently to the imminent conversion of England. I do not know whether there is anyone alive who regards the conversion of England with less hope than myself, but if there is I have never met him or heard of him. I have said and printed and repeated during all my years of controversy on politics and religion that England was not only the most thoroughly anti-Catholic of the great nations, but the one in which there was least apparent hope for Catholicism taking any appreciable hold. It was not a popular thing to say, especially in connection with the reasons I gave for my conviction; and it was least of all popular with my fellow Catholics—at least with what are called in England "the old Catholics"—for the Irish are of course thoroughly aware of the true position and I fancy that by this time most converts are aware of it also. Surely it is rather hard that one should not only suffer for emphasizing an unpopular truth, but on top of that have ascribed to one ignorance of that truth and absurd gestures in connection with that ignorance.

H. Belloc.

CULTURE FOR CATHOLIC CHILDREN

Cambridge, Mass.

TO the Editor: I have long thought that our Catholic children, having a culture of their own, should have a reading guide to aid in extending that culture also. Good books especially adapted to the requirements of the young are essential if we are to develop the young Catholics into an adult body that is both Catholic and American.

The Pro Parvilis Book Club, at 74 Beaufort Street, Providence, Rhode Island, with a board of nationally famous clergy and religious, lay men and women, appears to be the solution of this need. May it be welcomed in every diocese and Catholic home.

Joseph X. Trainor.

PEOPLE, PRESS AND PROPAGANDA

Prinknash Priory, Gloucester, England.

TO the Editor: May I call your attention to a small mistake in your issue of July 24 (page 332)? At the foot of the page you state that Donald Attwater is the editor of *Pax*. Mr. Attwater edited *Pax* from 1922 to 1928, but since the latter year (at the end of which we moved from Caldey) it has been edited by a member of the community, i. e., since we have been at Prinknash.

(Dom) Michael Banbury, O.S.B.

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Seven Days' Survey

The Church.—The Boston session of the sixth annual series of Summer Schools of Catholic Action, sponsored by the Sodality of Our Lady, was attended by nearly 1,000 persons at Boston College, August 16 to 21. Courses on consumers cooperatives proved particularly popular. The New York session at the College of St. Francis Xavier, August 24-29, placed special emphasis on problems of government. The Chicago session will be held at Providence High School, August 31 to September 5. * * * The worldwide Pontifical Association of the Holy Childhood, an organization of school children devoted to the temporal and spiritual salvation of children of pagan parents in mission fields, reports receipts of over 24,00,000 francs for 1934-5, with France the largest contributor. * * * Catechetical instructions to prisoners by Catholic Action members in Suanhuafu, China, have proved so popular that prison authorities have permitted the erection of a lecture hall to accommodate them. * * * Several members of the American hierarchy have spoken enthusiastically of the Cavalcade of Texas, a dramatic rendering of the Catholic origins and general history of Texas, which is playing twenty performances a week at the Texas Centennial Exposition "to standing room only." * * * A seemingly miraculous occurrence at Mass in the parish church of St. Nicholas of Bari, at Pagano Sabino, near Rome, July 26, is being investigated by a diocesan commission of the Bishop of Rieti and the Holy Office. When the Sacred Host was broken into three parts at the *Agnus Dei,* blood was seen to rush forth staining the corporal, the altar chart and the tabernacle veil. * * * Specimen pages of the first Japanese Catholic Encyclopedia are soon to appear under the auspices of the "Sophia" of the Catholic University of Tokyo. Collaboration has been promised by writers like Belloc, Claudel, Maritain, Mauriac, Cardinal Baudrillart, Father Gemelli, Papini and many others, as well as the Herder Publishing House of Freiburg and the Benedictines of Beuron, Germany. * * * Bartholomew the Apostle, Louis IX of France, Zephyrinus, Pope and Martyr of the third century, Joseph Calasanctius, founder of the first free school in Europe and Augustine of Hippo are among the saints whose feast days are celebrated in the liturgy of this week.

The Nation.—The program for President Roosevelt's tour of the arid West, during which he planned a conference of governors, including Governor Landon of Kansas, was curtailed because of the delicacy of foreign affairs. * * * Governor Landon was politically inactive in Estes Park while preparing his eastern campaign tour. It was announced that the candidate's travelling party will include no representatives of the Harding, Coolidge or Hoover administrations, nor any of "big business" or the "old guard wing of the Republican party." * * * After a conference of Secretary Morgenthau, Senator Harrison and Representative Doughton and President Roosevelt, press releases were given out indicating that no new taxes are anticipated by the administration for next year. A tax bill is expected which will not increase levies but will simplify and make more just certain current schedules. The nuisance taxes and those on undistributed corporate income are expected to be rationalized. From July 1 to August 15, the first six weeks of the fiscal year, Treasury receipts in 1936 were $516,758,897, and total net expenditures $737,734,171. Corresponding figures for last year were $475,403,134 and $1,061,338,549. * * * Relief will have to be furnished this winter to over 2,000,000 persons on farms and in rural districts, according to present estimates. No relief agency is known to have funds adequate for the task. * * * William Hutcheson, president of the carpenters' and joiners' union and labor director of the Landon campaign, claims that President Roosevelt favors the Committee for Industrial Organization with which the A. F. of L. Executive Committee is fighting and should therefore be opposed by craft unionists and those who believe in the Executive Committee, but President William Green of the A. F. of L. came out explicitly for Roosevelt, and thus indicated that the craft-industrial split in American labor will not result in a corresponding Republican-Democratic split. * * * The A. F. of L. reported that the building of 1,320,000 new houses a year for ten years is the outstanding economic and social need of the country. A committee reported for the PWA that housing for the poor, with rents less than $6 a room is a prime necessity and that it requires subsidies from some governmental units. The relatively minor success of PWA housing up to the present was attributed chiefly to over-centralization at Washington and to the too great scale of the original housing effort.

The Wide World.—Apocalyptic fury seemed to characterize the fighting between insurgents and Leftists in Spain. There was reason to believe that the government as such, and with it the moderates generally, was utterly helpless while armed groups recruited by radical parties blended a policy of open fighting with private murder. Venomous hatred of the Church manifested itself in shocking ways, as priests and nuns were tortured and the most sacred things of religion desecrated. Blasphemous contempt for the Eucharist was the main diversion of what eye-witnesses described as revolutionary saturnalia. Meanwhile the rebel armies gained important victories. The Moroccan troops commanded by General Franco captured Badajoz, thus gaining control of the West and gravely endangering the defense of Madrid by the government. It was reported that victorious rebel officers had ordered a mass execution of "Communists," the total number of casualties being estimated at more than a thousand. Meanwhile the siege of northern towns held by the Leftists continued. Supplied with ammunition and food from France, the defenders were said to have used hostages as

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shields from rebel fleet bombardments. No change was reported from the Catalan sector. Help from outside to both parties in the struggle continued to pour in, though officially there was the equivalent of a neutrality agreement. Italian planes were an important factor, and wider use of them by rebels was predicted. * * * An election upset in the Province of Quebec ended thirty-nine years of rule by the Liberals, who will retain only fifteen seats in the legislative assembly. For months the province has discussed the "scandals" chalked up against the Taschereau government. Though the victorious party is termed conservative, it is as a matter of fact led by a violent nationalist and prophet of social reform, Maurice Duplessis, who will take office as premier. * * * Japanese delegates to the Institute of Pacific Relations declared that they wished to sign with the United States and Great Britain a pact guaranteeing the independence of the Philippine Islands. * * * The total number of Jewish dead in the present guerilla warfare between Arabs and the government mounted to fifty-five, with no end of the trouble apparently in sight. Britain still appeared disposed to think that only a slowing down of Jewish immigration would quell the disturbance. * * * Though trouble was still reported from Ethiopia, where roving masses of native warriors have harassed Italians, Rome proceeded to talk in terms of intensive African colonization. * * * Great importance was attached to recent Franco-Polish staff talks and to the report that Paris would extend large credits for armament purchases calculated to modernize Polish military equipment. The French delegation was headed by Marshal Gamelin, inspector-general of the French army.

* * * *

N.U.S.J.—The national convention of the National Union for Social Justice, held in Cleveland August 14 to 16, met expectations. A constitution for the incorporated Union was adopted, providing that first the convention should elect a president and that the president should then nominate all trustees. Presidents will in the future be elected by national conventions, but only trustees may be nominated. Father Coughlin was elected president. Resolutions adopted gave a blanket and absolute endorsement to the sixteen points and to "all public acts, radio addresses and statements of our leader." Father Coughlin declared the Union has 6,000,000 active and passive supporters, 95 percent of whose votes he can deliver on election day. The Lemke-O'Brien ticket was endorsed 8,153 to 1, the dissenter being saved by policemen. Father Coughlin asserted that he is not an inflationist: he deplores usury, which is lending money at too high rates or lending "fictitious money" at low rates. Fictitious money is apparently any credit. Dr. Townsend spoke after the regular business was completed and admitted that his program is an incomplete program for the nation so that he is willing to support other programs that fill out. Rev. Gerald K. Smith spoke of recruiting "1,000,000 God-fearing, carefully selected, patriotic young men who will see that our ballots are cast in the day time and counted correctly at night." Representative Lemke told the Sunday meeting the remarkable advantages that his election would bring the country. Father Coughlin twice raised the race issue. First he defended the Jews elaborately. At the final meeting, during which he became ill, he said: "We are a Christian organization in that we believe in the principle of 'love thy neighbor as thyself.' With that principle I challenge every Jew in this nation to tell me that he does or does not believe in it. I am not asking the Jews of the United States to accept Christianity and all of its beliefs, but since their system of 'a tooth for a tooth and an eye for an eye' has failed, that they accept Christ's principle of brotherhood." This roused widespread adverse comment from Catholic, Protestant and Jewish leaders, Monsignor John A. Ryan replying, for instance: "Father Coughlin's reference to 'an eye for an eye and a tooth for a tooth' is bad exergesis, bad history and bad argument. It is unjust to Jews and unfortunate in the political campaign."

The President on Peace.—Denouncing those nations that threaten war by "violating with impunity" their treaties and pledges, President Roosevelt set forth his policy for the United States for the preservation of what peace can be preserved. Speaking at Chautauqua, he pledged our friendly cooperation with all nations in the manner that we have so successfully—with minor exceptions due to the natural inability of human nature to foresee all things—pursued in the western hemisphere. As to the large army and navy expenditures under his administration, he said that he believed the United States should be constantly prepared to defend itself and "our neighborhood" from foreign interference. He repudiated the idea that as "knights *sans pareille*" we were called upon to adventure abroad to solve difficulties which the most interested parties were unable to solve and constitutionally for centuries had been unable to solve. "We are not isolationists," he said, "except in so far as we seek to isolate ourselves completely from war. . . . Should war break out again in another continent" thousands of Americans would be tempted "for the sake of fool's gold" to "break down or evade our neutrality. If we face the choice of profits or peace, the nation will answer—must answer—'we choose peace.' It is the duty of all of us to encourage such a body of public opinion in this country that the answer will be clear and for all practical purposes unanimous."

The Bethea Execution.—Mrs. Florence Thompson, sheriff of Daviess County, debated long and ardently whether duty bade her spring the trap at the hanging of Rainey Bethea. County officials had decided upon a public hanging in pretty Owensboro, and the hour was designated—5:12 A. M. She turned to her pastor for advice, and was told that Divine law did not forbid the legal execution of a man convicted of a capital offense. But Mrs. Thompson was mercifully spared the ordeal. Woman-like, splendidly woman-like, she refused to stage the hanging in the jail yard, lest her flowers be trampled by the mob. For mob there was. Some speak of 10,000 people; others estimate that the number of nearer 15,000. They came from near and far to gloat over the dying of a Negro who had confessed to slaying an aged white woman. Later

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the prisoner tried to retract that confession, but it was too late. On the morning of August 14, telephone poles, tree tops and buildings were black with morbid whites who had clung to their perches half the night. A priest, Father John Thompson, accompanied him to the scaffold; and Bethea's only words, as the black cloth was being adjusted over his face, were, "I want to see that priest again." And Father Thompson patted Rainey Bethea's shoulder. The tug of a lever plunged the culprit to his doom. Three-quarters of an hour later, the crowd had disappeared. They had enjoyed themselves immensely, cheering and munching pop-corn when the death hour struck.

Non-Catholic Religious Activities.—A large convocation of Anglican bishops and archbishops will be held at Evanston, Illinois, in October. Bishop George Craig Stewart has invited the 156 active and retired bishops of the American Episcopal Church and the 5 archbishops and 32 bishops of Canada, Mexico, Central America, the West Indies and South America. The two principal themes of the convocation will be church unity and the relationship of the nations of the western hemisphere to world peace. * * * State Motor Vehicle Commissioner Arthur W. Magee has sent out a letter to New Jersey priests, ministers and rabbis asking cooperation in the state campaign to reduce automobile accident fatalities. He has suggested the Commandment, "Thou Shalt Not Kill," as a text for sermons on the sinfulness of reckless driving. * * * The centenary of the arrival of Dr. and Mrs. Marcus Whitman in the Oregon country was celebrated in Pioneer Park, Walla Walla, Washington, August 16, under Presbyterian auspices. Reverend Roy A. Welker of Bay Shore, Long Island, presented greetings from the more than 6,000 churches of the National Council of Congregational and Christian Churches. Dr. Whitman returned East in the winter of 1842-3 and the following spring helped the first wagon trail of settlers over the famous Oregon Trail. These "foreign missionaries" to the American Indians were killed in an Indian uprising near Walla Walla in 1847.

Bible Agriculture.—In a vigorous attempt to get back to sound fundamentals in a world shocked with rapid change, spleenetic instability and malicious imputations—to say the least—the administration has taken a hint from the Bible in making news plans for agriculture. It is not a new hint, of course, and has had various interpretations before this, but none highly enough placed that they could be made into realities. It centers around the "ever-normal granary" scheme which has been attributed hastily to Secretary of Agriculture Wallace and is in fact the device of Joseph, the wise son of Jacob and the steward of Pharaoh. He noted that there was a periodicity to such things as drought, wars and farm price fluctuations. These periods he roughly estimated were of seven-year spans. Doubtless other ancients made their crop control operations conform to this observation and everything went well for a while, until something unforeseen turned up, such as death and the advent of a greedy dictator more interested in his own enrichment than in the commonweal. Secretary Wallace's plan, which a COMMONWEAL writer, Mr. Charles Morrow Wilson, who is a personal as well as a professional friend of the Secretary of Agriculture, has revealed is in fact rooted in the Secretary's reading of the Bible, would be based on an actuarial study now being made. Premium payments for farm insurance would be made in kind. This wheat, corn, and so on, would be stored in the national granary, and devastations such as we have witnessed in large parts of the West from dust storms and floods—fire, blight and blowdown, as timber insurance policies read—would be compensated for from the national granary, both for the benefit of the farmers and the consumers. The plan has a pious sound and it is to be hoped that because it will largely do away with the activities of rapacious speculators, who naturally will oppose it, it may be given a chance.

* * * *

French NRA.—When the French Parliament adjourned at 7:45 A. M., August 14, it had in ten weeks adopted a record-breaking program of sixty-five new laws. The working man has been assured of a forty-hour week, an annual vacation with pay and collective bargaining with his employer. The arms industry has been nationalized and the Bank of France delivered from the control of the 200 families whose hegemony made such good electoral campaign fodder. To curtail unemployment, which continues to increase, the age for compulsory school attendance has been raised; that for retirement from the civil service lowered, and a huge three-year public works program inaugurated. A national wheat board has been set up with power to control acreage and fix prices; the coal industry is to be reorganized. The tax system is to be completely revised with severe penalties for fiscal evasion. In the opinion of Leon Blum the "greatest social movement which has been accomplished since the foundation of the Third Republic has been done without shedding any blood but by persuasion only." Aside from the threat of war the big question is how these substantial gains for the French worker are to be financed, for the government seems to be hoping against hope that general business improvement and more efficient taxation will bring in the needed revenue. French business generally seems to be particularly hard hit just now by the annual summer slump. And, as in the United States, the government has floted a baby bond issue, but this has provided less revenue than was hoped for. Devaluation of the franc lies always in the background, although both Communists and Socialists are strongly opposed to it. *Sept* points out that the reporter of the Senate Finance Commission estimates that the Treasury will need 18,000,000,000 francs above its probable receipts before the end of the year without taking into account the costs of some of the new government bureaus. It tells of senators and deputies who are also local officials wondering "how they will fill the void created in their local budgets by the social laws and the increase in wages." The New York *Times* suggests that the present leaders may be forced to "hand over the direction of affairs to some devaluationist radical whom they would support."

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The Play and Screen

The Federal Theatre Project

THE ANNOUNCEMENT that the government is to continue for another year its WPA Federal Theatre Project is interesting, but will be important only if during the coming year the project's directors prove that they have learned the hard lesson of the year just passed. Neither the actor nor the theatre has received anything of permanent value from the first season of the project. Aside from the productions of "Murder in the Cathedral" and the Negro "Macbeth," the government's efforts have meant nothing artistically, while its pecuniary aid to the actor has been entirely temporary. In short, a magnificent opportunity has been badly fumbled. Had the plan suggested by Mr. Clayton Hamilton and others been followed, and the government's money been used in the establishmnt of stock companies throughout the country, things might have been very different; the actor would have received work, but work which might very well have become permanent. Mr. Hamilton and those who supported his ideas are practical men of the theatre, who have made a study of its needs and who have known how to apply that study. It is indeed a pity that the socially minded amateurs who were put in control of the federal theatre's destinies did not avail themselves of the plan which was offered them. But it is not yet too late, and recent advices from the Pacific Coast indicate that at least there Mr. Hamilton's plan is at last being considered.

The stock company idea strikes at the root of the trouble which has been afflicting the American actor. In the greater portion of the country the majority of people under thirty have never seen a play given by professional actors. Fed on the movies, our youth, outside New York, and in a lesser degree Boston, Chicago and Philadelphia, see and care for nothing else—and yet it is this very youth which must in the future support the actor. If stock companies were established throughout the country, the great mass of unemployed actors, today large congregated in New York in the desperate hope of picking up some crumb of a minute part in a Broadway production, would be scattered through the land and able to play real parts in a definite engagement. The WPA has been given these actors' performances in halls, churches and parks, in badly equipped companies, badly housed. Such engagements do nothing to help the theatre and afford only temporary relief for the actor. But suitably housed in stock theatres outside New York these actors will find employment which in many cases will be permanent. Once the public in the smaller cities becomes theatre minded, it will wish to see the spoken drama, but it cannot become theatre minded through the movies, or by seeing once or twice a year a traveling company playing in a dirty, uncomfortable theatre. Government-aided stock companies are the answer to the unemployed actor's problem, and very likely also the answer to what is the matter with the American theatre.

Of good omen also is the plan to devote the Maxine Elliott Theatre in New York to the production of classic plays. There certainly should be one theatre in the country where such plays can be continually seen, and such a theatre is only possible through government aid. The establishment too of such a theatre will largely atone for the bad impression given by a number of the plays sponsored recently by the project. Too often have these plays given the theatregoer and the taxpayer the idea that the federal theatre is being run in the interest of certain radical opinions. This has been unfortunate, especially as most of these propaganda plays have in themselves shown little merit. A federal theatre must not be run for any one class, and it certainly most not be a bore. In short, it is time that men and women who know their business should be called in to aid it in working out its destinies.

GRENVILLE VERNON.

Down Under the Sea

PRINCIPAL VALUES are in the unpretentious actualities in the lives of the heritage-steeped inhabitants in the Greek fishing colony of Tarpon Springs, and their thrilling deep-sea divings for sponges off the stormy Florida Keys, where filming was done. All too obvious are the stagings which were forced into this otherwise interesting pictorial record, injected under the mistaken idea that even a threadbare plot of perceptible artificialities is necessary and that theatrical dramatization is essential.

The hand-to-hand encounter on the bottom of the blue between a diver in gear and another without the protection of diving equipment typifies the bitterness existing between the powerful deep-sea divers who command the best sponges and the poorly equipped shallow-water "hooker" fishermen. For that matter, the most exciting scenes were taken twenty fathoms below, or while the natives themselves are carrying on the profession, with all of the quaint customs and traditions of their Greek ancestors who for five generations, from father to son, over and over, dived for sponges in the Aegean Sea.

Follow Your Heart

THE SPECIAL significance attached hereto is in the marking of the first elaborately mounted musical and dance sponsoring by other than the so-called "major" studios. Hollywood's smaller producers have purposely, because of the expense, refrained from creating anything so lavish. The result accruing from this piece of independent play pioneering are, naturally, not all that could be expected if production had the benefits of the more expensive talent and less limited exchequer of Hollywood's richer fields, but they do measure well to the standards of a musical romance pattern. Marion Talley and Michael Bartlett generously and pleasantly deliver a wide assortment of operatic and popular selections, and, additionally, there is a splendid contribution by the Hall Johnson Negro Choir. The story is thin, and at times moves slowly, but logically, and satisfies most of the basic elements of light entertainment. Its chief concern is with the adventures of a mad theatrical family which requires the talents of their related star, in the person of Miss Talley, to carry them to success as a troupe on the road.

JAMES P. CUNNINGHAM.

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Books

The Hidden Logos

Religions of Mankind, by Otto Karrer; translated by E. I. Watkin. New York: Sheed and Ward. $3.00.

"THROUGHOUT the entire body of doctrinal pronouncements there run two distinct and seemingly conflicting series of utterances. The one proclaims the exclusive possession by the visible Church of truth and saving power. The other tells us of an invisible Church spread over the earth with power to save its members inasmuch as all who are in good faith and not responsible for their errors may belong spiritually to the Church, and so reach heaven. Neither of these two taken by itself and to the exclusion of the other represents the full Catholic doctrine. That doctrine is mutilated when only one of the two is taught. Since they do not contradict each other—indeed they are often propounded together in the same context—they must complete each other."

Thus Dr. Karrer summarizes the theme of his book, explaining that the somewhat ambiguous phrase "an invisible Church" is not to be understood as "a second Church in addition to the visible," but as an aspect thereof. The missionary in all ages naturally and necessarily stresses the exclusive claims of the Church. He would make few converts if he did not do so. But even he can only at his peril condemn *en masse* the religious values found elsewhere or neglect the fact that, as Pius IX, who was certainly not a latitudinarian, declared, the boundaries of invincible ignorance are beyond human determination. Theologians, if they would escape tendencies that are Jansenistic rather than Catholic, need to follow the sound tradition which Pope Pius voiced, by stressing both aspects of the Church's teaching and by developing its implications. And who, in view of the widespread misunderstanding of that teaching which prevails, sometimes even among Catholics, does not often need to be a theologian in this respect?

From the viewpoint of theological history, the subject of salvation outside the visible Church has been exhaustively dealt with in the Abbé Capéran's classic work, "Le Problème du Salut des Infidèles," a book, by the way, which ought to be translated. Dr. Karrer deals more briefly, in his final section, with the theological aspect of the subject, after devoting the greater part of his study to "The Range of Religion Throughout Mankind," "The Origin of Religion," "The Later Development of Religion in Human History" and "A Comparison of Religions." His exposition is learned, judicial and interesting, though, in the case of the more highly developed religions, the treatment might have been made clearer for readers who are not specialists if the author had dealt with one religion at a time instead of constantly comparing religions in regard to their notions of God, prayer, morality, and so forth, which is his usual method. It may be noted also that in quoting from Eckhart Dr. Karrer should have mentioned that mystic's questionable orthodoxy, at least in regard to modes of expression.

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The chapters on the uniqueness and supremacy of Christianity are particularly well done. A mere comparison of *content,* it is argued, can show at best a *relative* superiority, however great, and a superiority, moreover, which men vary widely in estimating, since it rests on largely subjective bases. For establishing that absolute superiority which faith demands, faith itself must assert that Christianity is indeed what it professes to be, namely, "God's immediate self-revelation in the unique Revealer, Jesus Christ." Hence the limitation, inherent from the Christian point of view, in the scientific study of religion. Hence also the lasting necessity of appealing to those *external* motives of credibility, miracles and prophecy, which the Vatican Council emphasized. However unwilling the philosophical prejudices of a particular period may be even to consider these criteria, the Church must continue to insist on their intrinsically basic nature, and to stress them as essential elements in her apologetic.

Dr. Karrer's work is largely that of a pioneer. He has performed with considerable success a very difficult but necessary task. It is to be hoped that many will make the effort necessary for a thorough assimilation of the results. We all are called to help lead man to a recognition of the Church's claims, and if these claims are to be effectively presented, their charity and breadth as well as their exclusiveness must be set forth. The distinguished author of "The Bow in the Clouds," who has already shown his interest in the subject, has given us an excellent translation.

T. Lawrason Riggs.

Romance of Reality

Gone With the Wind, by Margaret Mitchell. New York: The Macmillan Company. $3.00.

AS TRULY as Babylon and Nineveh, and the other empires of the past, which, as Clarence Mangan in his dirge of vanished empires sang, "are gone with the wind," so has disappeared the unique culture of the Southern states which the Civil War shattered, and the Reconstruction period finally ruined. In her magnificently vital novel, which employs the Mangan phrase as title, "Gone With the Wind," Margaret Mitchell has called up the Southern past, in a panorama of evocative literary magic unequalled in American historical fiction, so far as my own reading extends. But it is not a sentimentalized vision of magnolias and cotton fields and aristocratic planters and contented slaves, a mere idyll, bathed in moonlight and drenched with the music of the mocking bird, as far too many books about the South are inclined to be. Nor is it the psychopathic nightmare of degeneracy which far too many other books of the more recent school present. It is the real South, as it was just before, and during, and immediately after the Civil War, made as tangible as if it were existent today: yet, with all its atmosphere of lusty truth, it is a romance of reality.

Story-telling on the grand scale has been restored to contemporary fiction by this book. It swarms with living human beings, personalities rather than mere "characters." It blows like a wind of healthy cleansing through American fiction, which for too many years has been dominated

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by morbidity. It is good reading in the most welcome sense of the phrase—a long, long book that is a story from start to finish, full of humanity, surcharged with the gusto of life. For Catholic readers it has a special meaning, a sorrowful one, yet as true as the many other aspects of human life of which it is full to overflowing. For it shows us how the O'Hara family—Scarlett, the eldest daughter of which, is the heroine of the book—isolated in its remote Georgia county from the Church, made shipwreck of its religious life, as so many other Catholic families have done, in years gone by, in similar circumstances. It is to be regretted that the author did not more clearly relate the course, and the effect, of this calamity. Yet, between the lines, it can all be read by the discerning, and it goes far to explain, if not to justify, the twisted moral character of Scarlett O'Hara. Apart from this special interest, however, the novel nowhere else fails to convey a full, abundant impression of the stream of life which pours through its pages so engrossingly.

MICHAEL WILLIAMS.

Good Will

The American Way: A Study of Human Relations among Protestants, Catholics and Jews; edited by Newton Diehl Baker, Carlton J. H. Hayes and Roger Williams Straus. Chicago: Willett Clark and Company. $1.25.

"THE AMERICAN WAY" is an excellent report of the Williamstown Institute of Human Relations, 1935, conducted by the National Conference of Jews and Christians.

Recent newspaper accounts of Black Legion activities serve to emphasize the need of such conferences; while at the same time the fact that the Black Legion can enlist so many under its skull and cross-bones underlines the words of Professor Hayes: "We must not delude ourselves by thinking of the task as an easy one which a few of us optimistic souls can solve by assembling for a week in Williamstown."

One weakness of such meetings as the Williamstown Institute is that they do not reach the men who are material for the recruiting agents of Klan and Black Legion. However, the multiplication of such meetings, by the hundred, as the National Conference of Jews and Christians attempts, the broadcasting of their findings by radio and by such books as "The American Way," may, in time, build up such a public opinion as will make movements based on mass hatred die aborning.

One is tempted to quote extensively from the wealth of material presented, but selecting just one point, I think that Mr. Shuster's remarks in the chapter, "What Can We Learn from Germany?", have a very important lesson for us. Before Nazism, the religionists of Germany did not hang together and as a consequence they are now hanging separately. "The two Christian groups," says Mr. Shuster, "lived in the light of historical tradition rather than in the present. The strength of anti-Semitism in both was formidable." We may well examine our consciences to see how far this description fits us in the United States. It is Mr. Shuster's well-considered opinion

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that "if they had manifested one-tenth of the desire to respect and sustain one another which now animates them, the genius of Adolf Hitler would have expended itself on interior decorating."

Generally speaking, I think the Klan organizers found the small towns more fertile fields than the big cities, and by the same token, the apostles of understanding will find their work easier in the town of a dozen ministers than where the number runs into hundreds. If each priest, minister and rabbi in such towns made an earnest and friendly effort to know every other cleric in his community we should have enough good-will to immunize the rank and file against the purveyors of hate. As a consequence any budding American Hitler would be forced back to house painting or plumbing. The real struggle is not between different spiritual viewpoints, but between religion and paganism. A house divided against itself cannot stand. Religion's worst enemies are those of its own household who by fostering internal antagonisms prevent a united front against the forces of irreligion. If ten just men could have saved Sodom, as Mr. Baker points out, surely we may hope to save America from religious destruction.

J. Elliot Ross.

The Mystical Body

C'est le Christ Qui Vit en Moi, by J. Grimal, S.M. Paris: Emmanuel Vitte. 5 *francs.*

THESE pages from the pen of the theologian who was the postulator for the cause of St. Bernadette will be read gratefully by the laity aware of the power of enriched faith in all lucid expositions of the dogma of the Mystical Body of Christ. Clarity of thought and a supple ease of style bestow an artistic distinction on the author's unusual aim: to give a complete but brisk explanation of the theology and history of the subject, in St. Paul and St. John, during the centuries of the early Church, from the theologians of the Middle Ages, and on into the more detailed analysis of the Catholic mind's attitude today. This little book is stored with wisdom. Its practical value is in many delightful bits of interesting spiritual observation.

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